

MODERN DAY
SLAVERY

The modern-day slavery of employment, work hours, wages, etc., is one that leaves the Muslim in a constant feeling of subjugation to a kāfir master. He does not live the might and honour that every Muslim should live and experience.

It is as if Bilal (رضي الله عنه) never were emancipated to live a free man, the Islamic State of Madinah were never established, and the verses of jihad, jizyah, and war booty were never revealed upon the Prophet of the Muslim Ummah!

Whereas when you compare the situation of the Sahābah after hijrah and jihad, you see that the dunyā came to them without them following its tail. They dedicated their lives to Allah, so the dunyā came to them unwillingly.

Anas (رضي الله عنه) said that,

Allah's Messenger (صلى الله عليه و سلم) said,

"Whoever's concern is the Hereafter, Allah will gather for him his affairs and will place his prosperity in his heart. The dunyā will come to him against its will. And whoever's concern is the dunyā, Allah will scatter his affairs and place his poverty before his eyes. Nothing will come to him of the dunyā except what has been decreed for him"
[sahih – reported by at-Tirmidhī]

Abu Hurayrah (رضي الله عنه) said that,

Allah's Messenger (صلى الله عليه و سلم) said,

"Tribulations like pieces of the dark night have cast a shadow over you. The person who is most saved from these tribulations will be a man on a tall mountain who feeds himself from the milk of his sheep, or a man past the main roads [i.e., on the frontline near the enemy] who holds on to the reins of his horse and eats from [what he gains with] his sword"
[sahih – reported by al-Hakim]

Ibn 'Abdil-Barr (رحيم الله) said,

"The scholars have ijma' (consensus) that the noblest income is ghanīmah [...] as long as it is free of ghulūl (stealing from the ghanīmah)"
[Bahjatul-Majālis]

Ibnul-Qayyim (رحيم الله) said,

“If it is said, ‘What is the best and most lawful source of income?’

The correct opinion is that the most lawful income is the same from which came the provision of Allah’s Messenger (صلى الله عليه و سلم). It is the income of the ghānimīn (earners of ghanīmah), which was made permissible for them upon the tongue of the Sharī’ah. This income was praised in the Qur’ān more so than any other was. Its people were also praised in a manner that no other people were praised. For this reason, Allah chose this income for the best of His creation and the seal of His prophets, who said,

‘I was sent with the sword before the Hour so that Allah would be worshipped alone without a partner. And my provision was placed for me in the shade of my spear. Humiliation and degradation were placed upon those who oppose my order’
[sahih – reported by Imam Ahmad on the authority of Ibn ‘Umar]

It is the provision taken by might, honour, and subjugation of Allah’s enemies. It was made the most beloved thing to Allah, and so no other income can stand up to it. And Allah knows best”
[Zādul-Ma’ād]

Fay’ (spoils taken without battle) enters into the meaning of “my provision was placed for me in the shade of my spear” prior to any other form of war booty, as the scholars have mentioned in their commentary of the hadith.

This honourable provision helps one escape slavery and dedicate his life truly towards his Master through worship, jihad, and study of the religion. Whereas dedication of one’s life towards employment, if the employer is a kāfir, only leads to humiliation that could possibly over time lead to concessions followed by an inferiority complex composed of kufr. Perhaps, for this reason, the scholars mentioned it was disliked for a Muslim to be employed by a kāfir employer
(see “Fathul-Bārī” volume 4, page 452)

But whoever does hijrah and ignorantly expects to live lavishly or greedily causes fitnah over details of ghanīmah, then his hijrah is for what he intends, and he should not expect any reward on the Hereafter unless he repents.